1: Ray E-5 (1928-38) 1939 Plateau

Sanpoil, Southern Okanogan, Shuswap, Kalispel, and Lillooet. The practice is lacking for the Kutenai, Flathead, Coeur d'Alêne, Thompson, and Carrier. Information is absent for the remainder of the area. The badge seems to be more a concession to vanity than a mark of authority.

The powers of a chief vary greatly from tribe to tribe. In the south central Plateau the chief is a leader, counselor, and judge. He directs the movements of his people, attempts to guide their actions in a manner thought wise, concerns himself with the general welfare, arbitrates disputes, and renders the final verdict in all criminal cases which reach him. His greatest power lies in his function as judge. Also, he presides over the council or assembly; here he can strive to direct its actions by oratory and reasoning but has no dictatorial power. Near the time of first white contact with the Southern Okanogan, Alexander Ross observed that

> the government, or ruling power among the Oakinackens is simple yet effective, and is little more than an ideal system of control. . . . It is wonderful how well the government works for the general good, and without any coercive power to back the will of the chief, he is seldom disobeyed: the people submit without a murmur.[27]

The Wishram chief, on the other hand, wields considerable actual power. Spier emphasizes this point, explaining that the chief's word is implicitly obeyed. His position as judge is similar to that of northeastern neighbors but his verdicts are even more binding.[28]

Southward among the Klamath different conditions prevail.

> The emphasis among the chiefly functions is clearly on leadership in war and haranguing the people. Every morning before daylight he addresses them and again in the evening until the sun is well down.[29]

An almost exact parallel to these formal addresses is found among the Southern Okanogan, except that the chief's spokesman is the functionary rather than the chief himself.[30] The Sanpoil spokesman observes a similar, though less formal practice. The relationship with the Plains spokesman is patent. The assumption of this role by the Klamath chief is understandable since the latter is not served by a spokesman.

[27] Ross, *Adventures*, p. 292; cf. Ray, *Sanpoil and Nespelem*, p. 111; cf. Cline, *Southern Okanagon*, pp. 94 f.

[28] Spier and Sapir, *Wishram Ethnography*, pp. 212 f.

[29] Spier, *Klamath Ethnography*, p. 39. [30] Cline, *Southern Okanagon*, p. 94.